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تعريف الحديث وأقسامه

Ta'reef Al-hadith wa Aqsamuhu

Ibn As Sukkari



Glossary



صلى الله عليه وسلم | Sallāllāhu Alayhi Wa Sallam

Peace and blessings of Allah be upon him



With the Name of Allah, the All-Merciful, the Most Merciful

All praise is due to Allāh, the Lord of the universe, and may Allāh send salutations upon our master Muhammad, and upon his family and all his companions.

To Proceed:

it is said by the one who is in need of the forgiveness of their Lord the Most High, the one known as Ibn al-Sukkarī, may Allāh encompass him in His hidden kindness and to reward him in accordance with his great kindness.

When the Scholars classified hadīth in to types, I liked to mentioned firstly the definition of Hadīth in accordance to the linguistic and technical definition to make it easy to read for the one who has weak aspiration, hoping to attain success by entering Paradise.

DEFINITIONS

1

HADĪTH

As for the linguistic definition: then it is the opposite of old, as is mentioned in al-Sihāh, and it is applied upon a small or large amount of reports.

As for the technical definition: that which is attributed to the Prophet ﷺ and not to anyone else. It is not applied to the Mawqūf or the Maqtū'; rather it is said regarding these that they are al-Athar, and this is what is more correct.

2

AL-KHABR

Linguistically it means: to inform, according to the scholars of this field then it is a synonym to al-Hadīth according to that which is correct.

3

AL-ATHAR

Al-Sakhāwī said: linguistically it is that which remains, it is said in 'al-Misbāh': the athar of a house is it remaining. Technically it is the Hadīth which are Marfū' or Mawqūf according to the stronger opinion, even though some of the Fuqaha restrict it to the Mawqūf, this was said by al-Mullā 'Alī al-Qārī in his explanation of 'al-Nukhbah'.

4

SUNNAH

Linguistically it means a path; either one which is good or not good.

Al-Sakhāwī said in 'Sharh al-Alfiyyah': al-Hadīth is more generic than al-Sunnah and it is frequently mentioned in the speech of Ahl al-Hadīth, and from them is the poet who stated that it is a synonym, he said this in 'al-Fayd al-Jārī Sharh al-Bukhārī'

4

THE SCIENCE OF HADĪTH IN ACCORDANCE TO THE NARRATION

It is a science which consists of a report which is attributed to the Prophet ﷺ whether speech, action, approval or characteristics, this was said by Abū al-Baqā.

- **Its subject matter:** The Prophet ﷺ in relation to him being a Prophet, this was said by Shaykh al-Islām.
- **Its goal:** Success in the two abodes, this was said by Abū al-Baqā.

- **Its benefit:** To stay away from mistakes in transmitting that which is attributed to the Prophet ﷺ whether speech, action, approval or characteristics.
- **Its topics:** what has been transmitted in the books from the great intents.
- **Its roots:** the speech of the Prophet ﷺ, his actions, approvals and characteristics.

5

THE SCIENCE OF AL-HADĪTH IN REGARDS TO DIRĀYAH

When mentioned it means, as the poet said: a science which the situation of the narrator and that which is narrated is studied from the angle of acceptance or rejection, this was mentioned by Shaykh al-Islām in ‘Sharh alfiyyah al-‘Irāqī’.

- **Its subject matter:** in this context it looks at the narrator and that which is narrated from the angle of acceptance or rejection.
- **Its intent:** knowing that which is accepted or rejected from it, this was stated by Abū al-Baqā.
- **Its topics:** what has been transmitted in the books from the great intents.
- **Its roots:** the technical words utilised regarding al-Hadīth.

6

AL-MUHADDITH

Technically, it is the one who is knowledgeable about the Hadīth of Allāh’s Messenger ﷺ in regards to its text, chains and the names of its narrators.

7

AL-HĀFIDH

It is the one who has memorised one-hundred thousand Hadīth with its text and chains of narration, even if the chains of narration are many, or one who narrates and encompasses that which is required, this was said in ‘al-Fayd al-Jārī’

8

MUFĪD

It is, as al-Dhahabī said: it is a station above al-Muhaddith but below al-Hāfidh according to the custom.

7

AL-HUJJAH

It is the one who has encompasses three-hundred thousand hadīth. This was stated by al-Mullā ‘Alī in his explanation of ‘Sharh al-Nukhbah’ and it is above al-Thabt.

7

AL-HĀKIM

It is the one who has encompassed with their knowledge all the ahādīth with their texts and chains, or in relation to criticism, praise and history. This was stated in ‘al-Fayd al-Jārī’

11

AL-MUSNAD, WITH A FATHA ON THE NŪN, THEN IT HAS THREE USAGES:**The first: al-Hadīth, and this has three views:**

- **The first:** It is the name of a hadīth which is attributed to the Prophet ﷺ with a connected chain and has been strengthened by a group (of scholars), this is what was stated by al-Hākim in his book 'Ulūm al-Hadīth'. If it is said: this is Musnad, we realise that it is Marfū' and that its chain is connected
- **The second:** that wherein the chain is connected from the narrator until its end, even if it stops at a companions or other than them. This was the view of al-Khatīb.
- **The third:** al-Marfū' and this is what is synonymous to that which is famous.

12

MUSNID, WITH A KASRA ON THE NŪN

Its synonym is the narrator of the hadīth then it is one who narrates a hadīth with his chain, regardless of whether he has knowledge of it or merely narrates it. The Muhaddith is a higher level than this.

As for Shaykh al-Islām then it is applied upon the one who follows the book of Allāh and the Sunnah of His Messenger ﷺ with knowledge of the principles required to go deep in research regarding the statements of the scholars. Also, the ability to source ahādīth from the texts and to know that which is understood and that which is narrated in a manner which is pleasing.

CATEGORISATION OF HADĪTH

The conclusion of that which has been mentioned by the scholars of hadīth in their books of terminologies is **forty-two** types:

01

AL-MUTAWĀTIR

This is what is narrated by a large quantity from a number similar to them without restriction to a specific number. al-Sakhāwī added: neither reliability nor Islām is conditioned.

This is because when it comes to al-Mutawātir then the situation of the narrators is not looked in to, this was stated by al-Mullā 'Alī; this is because it is impossible for them to agree upon a lie. Similarly, to fall in to a deficiency, mistake or error from the beginning of the chain to the end.

02

AL-SAHĪH LI-DHĀTIHĪ

This is what meets the five conditions of reliability of the narrators, their complete precision, connection of the chain, absence of any defects or opposition.

This can apply to that which is Marfū, Mawqūf and Maqtū'. It does not apply to the Munqati', this was stated by our Shaykh.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

Firstly is connection of the chain | transmitted by reliable precise hearts
From similar to them without opposition | and a critical defect which causes harm

03 AL-SAHĪH LI-GHAYRIHĪ This is the Hasan li-Dhātihī which is strengthened through multiple chains, this was stated by our Shaykh.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

And al-Hasan is that which is known for reliability
and the truthfulness of the narrator, if it comes with
Other chains similar to it, from chains which are
authentic, like the text (if it was not a burden)
As it is supported by Muhammad Ibn 'Amr | then it raises to the level of al-Sahīh

04 AL-HASAN LI-GHAYRIHĪ It is the Da'īf when it is strengthened. This was mentioned by our Shaykh and was mentioned by Jād al-Mawlā with his statement: (that which is safe from defects, opposition, a narrator accused of purposely lying and has been narrated with more than one chain).

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

All of the Fuqaha utilise it | and the majority of scholars accept it
And it is attached to the types of Sahīh | in terms of as an evidence, even if it is attached
If one uses that which is Da'īf as a proof | then use it if it is described as follows
Narrators who have weak memory | but have come in more than one way

05 AL-MASHŪR This is what has a restricted number of chains but more than two, and it is narrated by a group of three or more from another group, meaning all of them from their teachers in all the levels. It was named this due to it being well-known and its clear matter.

Due to this, some of them said in lines of poetry:

'Azīz is that which has been narrated by two or three
Mashūr is that which has been narrated by more than three

06 AL-SĀLIH It is the weak hadīth which does not have a severe weakness and it is less than al-Hasan. Abū Dāwūd said: that which is in the book of Sunan from a hadīth which has a severe weakness then I have clarified it. Whatever is not like that then it is Sālih and some of it is more befitting.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***That which has a severe weakness then I have said it
when this is not the chase then I have concluded it is Sālih***

07 AL-MUDA'AF

(which is that whose weakness is not agreed upon in relation to its chain or text). Rather, in its text or chain there is weakness for some of them and strengthening for others. This was said by al-Qastalānī. This is the highest form of weakness and a very small number of it has come in 'Sahīh al-Bukhārī' this was stated in 'al-Fayd al-Jārī Sharh Sahīh al-Bukhārī'

08 AL-DA'IF

which is when one or more of the conditions of al-Sahīh is absent and it is of many types, this was stated by our Shaykh.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

As for the Da'if then it is that which has not reached | the level of al-Hasan

09 AL-MUSNAD

It is that which combined between attribution to the Prophet and a connected chain, this was stated by our Shaykh.

Some said in lines of poetry:

***Al-Musnad is that which has a connected chain from
the narrator until al-Mustafa and there is no disconnection***

10 AL-MARFŪ'

That which is specifically attributed to the Prophet ﷺ from speech, action, approval or characteristics, whether it is connected or disconnected. Therefore, it encompasses that which is Mursal and Mu'allaq, even if it is from any person, it is other than Mawqūf and Maqtū'. Al-Khatīb also conditioned that it has to be raised by a companion.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***That which has been attributed to the Prophet has been called Marfū'
and al-Khatīb conditioned the attribution of a companions***

11 AL-HADĪTH AL-MAWQŪF

That which is narrated by a companion and is not attributed to the Prophet ﷺ, this was said by Abū al-Baqā. It was said by Ibn Jamā'ah: it is that which is narrated from the companions in relation to their speech, actions and similar to that. It stops at them and does not reach Allāh's Messenger ﷺ.

Some of them stated in lines of poetry:

That which is attributed to the companions from speech and actions, then it is known as Mawqūf

12 AL-MAWSŪL

What is intended by it is al-Muttasil, this was said in ‘al-Fayd al-Jārī’. This is when no-one is missing from the beginning to the end of the chain, regardless of whether it is to the Prophet, Companions or Tabi‘ī. Therefore, it encompasses the Marfū’, and Mawqūf. This was stated by our Shaykh.

Al-‘Irāqī wrote lines of poetry in his ‘al-Alfiyyah’ and said:

***If the chain of a report is connected | then it is called Mutassil-Mawsūl
Regardless of whether it is Mawqūf or Marfū’ | but Maqtū does not enter it.***

The chain is attributed to the one who said it with a distinguishing between connection and disconnection. This is an unrestricted usage. As for with restriction, then it is permitted and found in their statements.

13 AL-MURSAL

That is what is narrated by a Tabi‘ī from Allāh’s Messenger ﷺ and they do not mention the companions that they heard it from, this was said by Abū al-Baqā. al-Qastalānī said: that which has been narrated by a Tabi‘ī and attributed to the Prophet unrestrictedly or from the Tabi‘ī to the Prophet ﷺ.

Al-‘Irāqī wrote lines of poetry in his ‘al-Alfiyyah’ and said:

***The Marfū’ of a Tābi‘ī according to that which is known
is Mursal or restrict it with those who are elder.***

14 AL-MUNQATI’

It is when one person from the chain is missing before the companion, or from two places or more.

This was stated in ‘Al-Fayd al-Jārī’ and al-‘Irāqī stated in his ‘al-Alfiyyah’:

***Maqtū’ is that wherein there is a disconnection | before the companion by one narrator
It has been said that which is not connected, it has also been said
that is the closes in terms of usage.***

15 AL-MAQTŪ’

That which is narrated from a Tabi‘ī in relation to their statement or action and it stops at them. Ibn al-Salāh transmitted from al-Shāfi‘ī that it falls under al-Munqati’. al-Hāfidh Abū Bakr al-Barda‘ī differed with the statement of al-Shāfi‘ī and stated that the Munqati’ is the statement of action of a Tābi‘ī.

19

AL-MU'ALLAQ

When the beginning of the chain is missing narrators until further on, even until the end. Whether it is narrated in a confirmatory manner or not.

In the explanation of alfiyyah al-'Irāqī, the poet suggested that in the terminology of the earlier scholars it is specific if it is transmitted in a confirmatory manner, and in the terminology of the later scholars it is general. This type occurs frequently in al-Bukhārī.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***If the beginning of the chain is missing
and transmitted in a confirmatory manner, then know that it is Mu'allaq***

20

AL-MUDALLAS

(WITH A FATHA AND SHADDAH ON THE LĀM)

It is when one hears from their Shaykh and then transmits a hadīth from them with a intermediary but does not mention them and then transmits with 'he said' or 'from' so that they are not considered a liar.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***Tadlīs al-Isnād is when a narrator is dropped
who they heard from, and they narrate with 'An or An.***

21

AL-MUDRAJ

It is a speech which is mentioned at the end of the hadīth and majority of times it is connected to it, making it seems that it is from the hadīth.

This was said in 'Al-Fayd al-Jārī' and al-'Irāqī said in his 'alfiyyah':

***al-Mudraj is that which is connected to the end of the report
from the statement of narrator without a clear space.***

22

AL-'ĀLĪ

And this is whose men are few. Ahmad said: Seeking a high chain is the way of those who have passed before us. It was said to Yahyā Ibn Sā'id during the illness which caused him to die, what do you desire? He said: A high chain and an empty house. This was said by Ibn Jamā'ah.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***Seeking a high chain is a Sunnah, and sometimes
they gave preference to some of the lower chains and this is rejected.***

23

AL-NĀZIL

this is the opposite of al-'Ālī, this is when the narrators are many.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

Whenever the men decrease then it is higher | and the opposite is that which is low.

24 AL-MUSALSAL

That which is narrated in a specific way in terms of the narrators or the narration, this is what he said in ‘al-Fayd al-Jārī’.

Some of them said in lines of poetry:

Musalsal, say; that which comes in a specific way

for example, by Allāh I informed the young boy

Similarly, they narrated to me by saying | or after they narrated it to me they smiled

Regardless of whether this state is a statement, like he ﷺ said to Mu’ādh: (I love you..) until the end, or an action, like the statement of Abī Hurayrah: (Holding the hand of Abū al-Qāsim ﷺ and said: Allāh created the world on Saturday), the hadīth.

25 AL-GHARĪB

When one is singular in narrator in any part of the chain.

Al-‘Irāqī wrote lines of poetry in his ‘al-Alfiyyah’ and said:

Whenever a narrator is alone | then it is gharīb

26 AL-‘AZĪZ

That which is narrated by two or three narrators, this was said by ‘al-Fayd al-Jārī’ and in ‘al-Nukhbah’ and its explanation and it is: when it is not narrated by less than two from two, therefore it includes when some of its levels have three or more, this was said by al-Sakhāwī.

Some of them said in lines of poetry:

‘Azīz is when the narrators are two or three

Mashūr is that which is narrated by more than three

27 AL-MU’ALLAL (WITH A SHADDAH ON THE LĀM)

Linguistically: that which has a defect, and technically that which has a hidden defect. This was said by Ibn Hajar, and some of them called this Mu’allal.

Al-‘Irāqī wrote lines of poetry in his ‘al-Alfiyyah’ and said:

That which has an ‘illa was called | Mu’allal and do not say Ma’lūl

The hadīth which is Mu’allal it is that which has an ‘illa which harms the authenticity even though according to the apparent it is fine and there is no signs of criticism in it. It was said by al-Mullā ‘Alī in his Sharh of ‘Sharh al-Nukhbah’.

Some of them said in lines of poetry:

***And that which has a defect that is obscure or hidden
it is known as Mu’allal according to them.***

Ibn al-Salāh said: knowing the defect in the hadīth is from the greatest, precise, and honourable of sciences. This is studied by the people of memorisation, insight, and deep understanding. This was said by Shaykh al-Islām in ‘al-Alfiyyah’.

28 AL-FARD

Which is of two types: Mutlaq and Nisbī.

- **Fard Mutlaq** this is when one narrator differs from all the others from the reliable and other than them.
- **Fard Nisbī** is that which is Fard in a particular way, this was said in 'al-Fayd al-Jārī' with some additions.

Some of them said in lines of poetry:

***Al-Fard is that which is specified to one who is reliable
to a group or to a region according to a view***

29 AL-SHĀDH

This is when a reliable narrator opposes a group of reliable narrators or one who is more reliable than him with an addition or subtraction and therefore it is assumed that they erred in it

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***Shudhūdh is present when a reliable narrator opposes
the one who is more (reliable) and Shafī'ī applied this.***

30 AL-MAHFŪDH

This is what is narrated by the one who is more reliable or the group of reliable narrators in comparison to the one who opposed them. That which Ibn al-Salāh is correct that when one who is alone opposes one who has better memory or precision, then this is considered Shādh and rejected.

31 AL-MUNKAR

When the text is not known from the angle of the narrators and it does not have any supporting chains or texts. This was said in 'al-Fayd al-Jārī'. Our Shaykh described it as when a narrator is alone and their reliability does not support their singularity.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***al-Munkar is when a singular narrator narrates
and their praise does not support their singularity.***

Al-Sakhāwī said: al-Munkar is that which is narrated by a weak narrator and it opposes. This was said by al-Mullā 'Alī in his explanation of 'Sharh al-Nukhbah'.

32 AL-MA'RŪF

This is the opposite of al-Munkar. Ibn Hajar said, in his 'Sharh al-Nukhbah': If opposition occurs with weakness, that the opposing narrator is weak due to his weak memory or being unknown or similar to this. Then the stronger narration is what the muhaddithīn call al-Ma'rūf because it is known to them

33 AL-MATRŪK

This is when one is singular in narrating and there is consensus upon their weakness. This was said by Ibn Jamā'ah and this is a category of Da'īf, this was said by our Shaykh.

Al-Suyūṭī said in his 'alfīyyah':

It is called al-Matrūk when a singular narrator reaches the level of being accused of lying Or they know of him to be other than the people of Athar or sinfulness, heedless or continuous errors.

This was said in 'Al-Fayd al-Jārī' and it was called Matrūk because accusing the narrator of a wording that they are singular in does not entail judging them to have fabricated. This was said by al-Mullā 'Alī in his explanation of 'Sharh al-Nukhbah'.

34 AL-MUDTARIB (WITH A KASRA ON THE RĀ)

Is the verbal noun of (Idtarib), this was said by al-Sakhāwī. It is when a narrator narrates it in a certain way and then narrates it in a different way. This was said by Abū al-Baqā.

Idtirāb can occur in the text or in the chain. Either way it necessitates weakness due to the absence of the memory of the narrator.

It is from the categories of al-Mu'all, this was said by Shaykh al-Islām in Sharh 'alfīyyah' and al-'Irāqī said in his alfīyyah:

A Mudtarib hadīth is when it is narrated | differently from one, so they increase In the chain or text and it becomes clear | that their is opposition

Meaning that there is a difference in the ways and there is no way to prefer one over the other and no way to reconcile. If some of the ways are strengthened due to their memory, increased number, length of stay with the narrator or other than these from the reasons of strengthening; then the hadīth Mudtarib and it is obligatory to give preference to that which is stronger. This was said by Shaykh al-Islām with some additions.

35 AL-MAWDŪ'

One who goes lower, meaning; decrease, it is called this due to the status continuously decreasing to the point that it cannot be repaired, this was stated by Shaykh al-Islām in Sharh 'al-Alfīyyah'. It is that which is a lie upon Allāh's Messenger ﷺ, he stated this in al-Fayd al-Jārī, it was called (al-Mukhtalaq) with a fathā on the lām, meaning that which cannot be ascribed to him.

Some of them said in lines of poetry:

A lie, fabrication and forgery | ascribed to the Prophet is known as al-Mawdū

This was stated by Ibn Hajar. They agreed that purposefully lying upon the Prophet ﷺ is from the major sins. Abū Muhammad went overboard and excommunicated those who purposely lie upon the Prophet ﷺ. End quote.

It is impermissible to fabricate it and act upon it; whether it is a ruling, story, incentives, deterrence, or other than these. He said this in 'al-Fayd al-Jārī'.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***The fabricators of hadīth are the most confused
and the worst are those who ascribe to asceticism
They fabricated it and it was accepted | from them, relying upon them, and transmitted
Allāh chose for it specialists | who clarified by refuting the falsehood
And in any situation it is not permissible to mention them
unless their affair is clarified.***

If one clarified and states that it is a lie or falsehood then it is permissible to mention the narration. Whoever narrates a hadīth from me and sees it to be a lie; meaning: thinks it is a lie then he is one of the liars. Therefore, the two liars is the one who originally fabricated it and the one who thinks it is a lie or among the group one of the well-known liars.

36 AL-MAQLŪB

This is when the text is re-arranged with things being mentioned back-to-front. This occurs with names such as Murrah Ibn Ka'b and Ka'b Ibn Murrah. End of quote.

Meaning, that which occurs in the chain as Ka'b Ibn Murrah and the narrator makes a mistake and instead says Murrah Ibn Ka'b. This is due to forgetfulness and a mistake from the narrator. End quote. If this change occurs purposefully not due to a benefit; rather due to singularity for example, then it is from the categories of al-Mawdū'. This can also occur due to forgetfulness without intentionality.

Al-'Irāqī wrote lines of poetry in his 'al-Alfiyyah' and said:

***Al-Maqlūb is categorised in to two, that | which is when a well-known narrator is changed
With one that is similar so that one gains | singularity and it becomes fascinating
This is when a chain gets changed with a text | similarly, testing imām's of a specific field
With one-hundred when he came to Baghdād
and he returned them and corrected the chains
And changing when it is not intended by the narrator
like: (when the prayer was established).***

Al-'Irāqī intended by the Imām of the field al-Bukhārī, for when he arrived in Baghdād then his people asked for him to set up a sitting of hadīth and he agreed. They all agreed to change the chains of narration for the texts of hadīth. They placed the chain of a text to a different text, and a chain of one to the other. They specified ten people and each of them had ten ahādīth and they promised to present it to al-Bukhārī to test his memorisation. When the lesson was established, and the people of Baghdād and other than them from the people of Khurasān and others gathered to a number that could not be enumerated. One of the ten men started and asked regarding the ahādīth one by one in a way that he had organised. al-Bukhārī said: I do not know this.

The scholars were aware and looked at each other and said: The man has understood. The other people saw this as a weakness, deficiency, and a reduction in his memory and understanding. This occurred with the second, third until all ten were completed. al-Bukhārī did not increase what he said to any of them except I do not know.

When all of them had completed, he looked at the first and said: as for your first hadīth, then you said this, and what is correct is this. Also, your second hadīth what is correct is this, until the end of the first persons hadīth. He then proceeded to do this with the second and third questioner until all of the ten. He returned all the texts to their chains, and all the chains to their texts. Thereafter, the people testified to his virtue and memorisation.

Al-Hāfidh said in al-Muqaddimah: this is what occurred with al-Bukhārī, those who are fascinated with his answered by correcting the mistakes, then he was a Hāfidh. Rather, the fascination is that he memorised the mistakes according to the order that it was mentioned to him only one time. End quote.

And I say: I have not come across a specific mentioned of one-hundred hadīth which the ten men narrated, so look at this.

37 AL-MURAKKAB

This is when some of the narrators are changed with others who are of the same level, like changing Sālih with Nāfi' to seek uniqueness, al-Qastalānī added and it is when the chain is connected to a different text, and the text to a different chain.

38 AL-MUNQALIB

It is when some of the wording of the narrators is changed and the meaning is changed. This was said in 'Fayd al-Jārī'.

Like the hadīth of al-Bukhārī in the chapter of that the mercy of Allāh is closer to the good-doers, from Sālih Ibn Kaysān, from al-'Araj, from Abī Hurayrah, this was said by al-Qastalānī.

He said, Allāh's Messenger ﷺ said: (Paradise and Hell-fire complained to their Lord...) the hadīth, and it mentions (that a people will be created for the fire), this was stated in 'al-Fayd al-Jārī'. al-Qastalānī said in [...] as he narrated in a different place from the chain of 'Abd al-Razzāq, from Hammām, from Abī Hurayrah with the wording: (As for Paradise, then Allāh created a creation for it), the narrator transmitted the wording of Paradise to Hell-fire and it got changed. End quote.

39 AL-MUDABBAJ (FROM AL-TADBĪJ)

Linguistically it means: beautification, and according to this field it means: that which is narrated by two contemporaries or those similar of age or chain. That they each narrate from each other. This was said by 'al-Fayd al-Bukhārī'.

Some of them said in lines of poetry:

***And what a contemporary narrates from his brother
Is known as Mudabbaj, so know it well and by it gain your honour.***

Like Abī Hurayrah and 'Ā'ishah narrating from each other, and like al-Zuhrī and 'Amr Ibn 'Abd al-'Azīz narrating from each other who are al-Tābi'īn and similarly to those under them. End quote.

Like the followers of the Tābi'īn, e.g. Mālik narrated from al-Awzā'ī. Also, with the followers of the followers like Ahmad Ibn Hanbal narrating from 'Ali Ibn al-Madīnī. This was said by al-Mullā 'Alī in his explanation of (Sharh al-Nukhbah).

40 AL-MUSAHHAF

when there is a change in the dots of the letters or the vowel signs or sukūn, this was stated in 'al-Fayd al-Jārī'. It is the verbal noun of al-Tashīf and this is more general that the change is in the grammar or not, this was stated by al-Mullā 'Alī.

An example of al-Musahhaf, the hadīth: (Whoever fasts Ramadān and follows it with six from Shawwāl), there was a change by Abū Bakr al-Sūrī who said: Shay'an with a Sheen and al-Yā, this was stated by al-Mullā 'Alī.

Al-'Irāqī said in his alfīyyah:

***Be wary of grammatical verbal mistakes and written mistakes | in hadīth which distorts it
That which enters it are lies | the rights of grammar is that it is sought.***

41 AL-NĀSIKH

That which he said at the end of his life, this was stated by Abū al-Baqā, and in 'al-Khulāsah': al-Nāsikh, is every hadīth which indicates the uplifting of a previous religious ruling, this was stated by al-Mullā 'Alī. It is called Nāsikh metaphorically, because al-Nāsikh literally is Allāh, the Most High, this was said in 'Sharh al-Nukhbah'.

42 AL-MANSŪKH

The ruling which has been uplifted by other than it, this was stated by 'al-Fayd al-Jārī'. Abū al-Baqā said that al-Mansūkh is that which he said at the beginning of his life. End quote

In conclusion: al-Mansūkh is every hadīth whose ruling is uplifted by a religious evidence which came after it, this was stated by al-Mullā 'Alī. al-'Irāqī said in his alfīyyah: al-Nāsikh is when the legislator uplifts a previous *** ruling with that which came after.

43 AL-MUKHTALIF

And some of them pronounce it with a fathā on the lām like it is a Masdar, this was said by al-Mullā 'Alī in his explanation of 'Sharh al-Nukhbah'. This is when the meaning differs apparently with others, and it is reconciled with that which removed the opposition. This was said in 'al-Fayd al-Jārī'. What is intended by al-Ikhtilāf, is a differing even if it is apparent. End quote.

Some of them define it as: Differing with that which is similar to it but reconciliation is possible. End quote. This is from the most important categories and the great scholars of spoken about it in Fiqh and Hadīth. The first to speak regarding this was al-Shāfi'ī رحمه الله in his book: (Ikhtilāf al-Hadīth min al-Umm), this was stated by Shaykh al-Islām.

Al-'Irāqī said in his alfīyyah:

***If a text is opposed by another text
and there is a reconciliation then do not run away from it.***

Like the hadīth (there is no communicable disease or evil omens) with the hadīth (flee from the one with leper like you flee from a lion). This was stated by ‘al-Fayd al-Jārī’ and both of them are in the Sahīh, this was stated in ‘Sharh al-Nukhbah’.

Regarding the rulings of Jinn: From it is accepting the narrations of the Jinn. This was mentioned in ‘Ākām al-Marjān’. End quote.

Meaning: regardless of whether it was narrated from a human or Jinn as is understood generally.

This was stated by Hibatullāhī in his explanation of (al-Ashbāh), and it was mentioned by al-Suyūṭī that it is restricted to their narration from a human, for he said: there is no doubt in the permissibility of them narrating from humans with what they heard regardless of whether the human is aware of this or not, this was said in al-Ashbāh.

As for their narrations from the Jinn then there is a doubt in this regard, this was stated by Hibatullāhī in his aforementioned explanation. End quote.

Regarding this there are matters which are that that one who is narrated from is either a Jinn or Human and the one who narrates is either a human or Jinn, and therefore there are four ways. What is apparent in al-Ākām is that they are all correct. According to what was said by al-Suyūṭī, if it fine if it narrated from a human, regardless of whether the one narrating is a Jinn or Human. However, it is not correct to narrate from a Jinn, whether the one narrating is a Human or Jinn. Because the narration from a Jinn has a doubt as has passed. End quote.

This is because they conditioned in the narrator criteria like reliability and this is not known. The narration of one whose condition is unknown is not accepted except in a narration from Abī Hanīfah and this is in opposition to the apparent views. It is also a condition for the narrator except in the weak narrator who opposes the apparent views and this is unknown, and the details can be read in ‘al-Ishbah’ and its explanation by Hibatullāhī al-Tājī.

That which is befitting to mention at this stage is that which the Muhaddithūn have agreed upon that the highest degree of authenticity is that which Sahīh ‘al-Bukhārī’ and ‘Muslim’ agree upon, because they consist of the highest criteria of authenticity. It is known as ‘al-Muttafaq ‘alayhi’, that they they agreed upon not which the Ummah agreed upon; however, their agreement is necessary due to the agreement of the Ummah to accept that which they have agreed upon. Than that which is narrated by al-Bukhārī alone, because his conditions are stricter. Then, the narrations of Muslim alone, due to the Ummah accepting these books.

The details of what has been summarised is found in my book called ‘al-Jawāhir wal-Āl Fi Mustalah Ahl al-Hadīth wa Marātib al-Rijāl’.

All praise is due to Allāh in all circumstances, and I ask Allāh for covering in this world and the hereafter. This was completed in three sittings, and the last was the night on Wednesday, the third day of Dhil-Qa’dah in the year 1310.

May Allāh send his salutations upon our master Muhammad every time the remembers remember him, and the heedless are heedless of his remembrance. It has been completed.

Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

Our notes are compiled by Team AMAU or by
external translators or have been taken from available
translations and have not been comprehensively
checked by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
helpdesk@amauacademy.com

May Allah make our paths toward seeking beneficial
knowledge easy and kindle our hearts with sincerity
and gratefulness towards Him.

Jazakumullahu Khayran



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